

The Columbian Star.

The Warrior's name,
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind...COLUMBIAN.

VOL. II.]

WASHINGTON CITY, SATURDAY MORNING, AUGUST 2, 1823.

[No. 31.

The Columbian Star.

A COMMITTEE OF THE GENERAL CONFERENCE OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

Published every Saturday,
AT THE COLUMBIAN OFFICE,

NORTH E STREET,

WASHINGTON CITY.

TAMIS.—Three dollars per annum, if paid in advance, or within six months after subscription; four dollars, should payment be deferred to a later period.

Advertisements by the square, 50 cents, for every succeeding insertion, 25 cents.

Any person, for obtaining five responsible subscribers, shall be entitled to the *Star gratis*. Communications for the *Columbian Star*, should be addressed to JAMES D. KNOWLES, the editor; Letters on business, to JOHN S. MAXWELL, the publisher, *post paid*.Profits of the work sacred to the cause of the Gospel; and any society for Missionary or Education purposes, or other evangelical objects, that shall regularly contribute to the funds of the General Convention, or of the Columbian College, shall be entitled to the *Star gratis*.COLLEGE
of Columbia.

most liberal principles—of Congress—pa-

and Heads of Dep-

Government, and dis-

cerned where-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

commenced when-

ers shall be suffi-

ciently requested, to

obtain subscriv-

ers as soon as pos-

sible.

Agent of the Soc-

ety of Columbia.

Two Dollars a year.

of the sixth number

become responsible

a seventh gratis.

AUGUST 2, 1823.

original institution of the supper, the gospel commission, the order of the first gospel church, the customs of the Apostles and the first churches of God.

Notwithstanding we thus give our reasons with Christian candour and affection, still the demand is kept up for open communion. Some of our Christian brethren will not commune with such as they deem unbaptized, and yet they complain that we are cruel in not communing with them. On which side the cruelty lies, let the impartial judge. Our brethren know that we esteem nothing of Christian baptism, that falls short of burying a believer in the water, in the name of the sacred Trinity. And yet they demand of us to do that which they themselves will not, viz. that we should break bread in communion with unbaptized persons.

Some will reply, but we have been baptized as well as you. We ask when were you baptized? They reply, in our infancy. We answer this is the point in debate, and which must be settled before ever we can commute together. You affirm, we deny. Only prove from the New Testament the existence of any baptism, before a profession of faith and repentance, and the debate is at an end. This has never yet been done, and we are confident never will. The ancient reformers in the Protestant Episcopalian church, having proposed the following question, "What is required of persons to be baptized?" and having replied according to the scripture, "Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe," immediately felt their difficulty. "Why then, said they, are infants baptized, when by reason of their tender age they cannot perform them?" That is, when by reason of their tender age they cannot perform *faith* and *repentance*. The only reply that appeared to them in any way consistent with the scripture was, "because they promise them both by their sureties," clearly proving that in their view repentance and faith were indispensable in this ordinance. In this we perfectly agree with that church, and the New Testament supports us both. The only difficulty between us is, whether the prerequisites of repentance and faith must not be personally exercised; or whether they can be admitted by proxy?

The church having explained the ordinance of baptism, immediately enters on the Lord's-Supper, fully proving what we contend for, that according to the order of the gospel, baptism is first to be submitted to, and then the communion to be received.

It has long been lamented by some of the most pious prelates of the church of England, that the sacred ordinance of the Lord's-Supper has been prostituted into a civil oath. It is also to be lamented, that many dissenters from us, and from that church, have overlooked the true intention of baptism according to the New Testament, and have changed it into a kind of an oath or vow made by parents to bring up their children in the nurture and admonition of the Lord—a duty towards our offspring, that we sincerely wish both they, and ourselves, may perform with greater strictness than ever we have yet done.

But why must the sacred ordinance of baptism, be thus changed and prostituted, to lay parents under an obligation, that they are equally under, without such an oath or vow? They speak of the advantages and blessings attending the baptism of infants, but where is the blessedness they speak of? Are not all parents equally bound by the laws of Christ, thus to bring up their children? Can an oath or vow not be required, add any thing to the obligation? Our law requires honesty, and condemns theft. Would any person add to the obligation he is under to keep this law, by voluntarily going to a magistrate, and making oath that he will not steal, but that he will conduct himself honestly towards his neighbours, and the community to which he belongs? Would not this unrequired service betray suspicion in himself, of his own honesty, in that he would invent new methods of obligation, not found in the law. "No man beguile you of your reward in a voluntary humility." Col. ii. 13. "Who hath required this at your hand?" Isa. i. 12.

We now repeat once more, where is the cruelty between us? Is it in us, who candidly say, that though we love our Christian brethren of every name, and can exercise forbearance with them, yet cannot commune with them, by breaking bread, until they follow the order of the gospel, or is it in those who would compel us to acknowledge, that their prostitution of baptism itself, and who censure us, because we will not sacrifice our principle and conscience to gratify them?

But some of our dissenting Christian brethren, remark, it is the Lord's-table, and therefore you have no right to refuse. We reply, it is for this very reason we do refuse. Were it our table, all would be welcome; but as it is the Lord's-table, we must abide by the laws of his house, and have respect to those prerequisites in the guests that are included in the invitation. Remember, brethren, one is represented present, not having on the wedding garment. He is not called an enemy or traitor, and yet the master of the house says, "Friend, how comest thou in hither, not having on the wedding garment?" There is a preparation necessary for the church below, as well as for that above, and we must learn how to behave ourselves in the house of God, which is the church of the living God, the pillar and ground of truth. 1 Tim. iii. 15. Some of our brethren have said, we will not differ with you about baptism, only let us commune together, and you may perform baptism as you please. This is surely very accommodating. But it reminds us of a certain lady of this accommodating turn, 1 Kings iii. 18-27. "and she was willing to have the child divided." But it must not be forgotten that the true legitimate parent would agree to no such accommodation. She regarded the life of the child.

Some will still repeat, are we not Christians as well as you? Why, then, will you not eat and drink with us, at the table of the Lord? We repeat also, because we do not find in the scripture any communion previous to baptism. The language of that prophet was very plausible and very kind: "Come," said he, (or to this amount) "I am a prophet of the Lord as well as you, and the Lord hath shown me, that you may eat and drink with me." 1 Kings xiii. 18.

But the other had received his orders from a higher source, and ought not to have departed from them.

Finally, we wish you brethren to keep the

ordinances of the Lord's house, as they are delivered to us. Reflect, therefore, frequently on the nature and design of those ordinances. Baptism points out our spiritual death, burial and resurrection, with Christ our Lord, and keeps in memory the relations of deity to the human family, as a Father to his people, a Redeemer to save, and a Spirit to sanctify poor enslaved and polluted sinners; and the ordinance of the supper keeps in memory the whole character of Jesus, with all he undertook and executed for guilty man. "Do this (said he) in remembrance of me, for as oft as you take of this bread, and drink of this cup, ye do show forth the Lord's death till he come."

Religious.

From the London Baptist Magazine.

ON PRAYER.

It has been said that prayer is the offering up of our desires to God. This definition is not sufficiently comprehensive; our desires must be offered up according to the rule he has given us, or they cannot be acceptable to him. Few things have a closer connexion with our present happiness, or with our future felicity, than prayer to God; we should therefore endeavour to form the most correct view of its nature. Jesus Christ spake a parable to this end, that men ought always to pray, and not to faint: that is, that they should maintain a constant spirit of humble dependence on him—of desire of his favour—and of expectation of the good he had promised to them that seek him. This would be complying with the spirit of the precepts. *Pray without ceasing—in every thing by prayer and supplication, with thanksgiving let your requests be made known unto God.* The sacred writers use terms expressive of the ardour and earnestness of devotional minds; as *lifting up* the soul to God—*pouring out* the heart before him—*crying to him with the voice—asking, seeking, and knocking—wrestling* with the soul to take hold of him, with many others of the like kind; all which convey the idea of great ardour of spirit, and cold indifference—feelings scarcely to be tolerated in any thing, but in prayer to God, highly criminal.

They who crave the assistance of their fellow mortals have always a plea by which to urge their requests; the loss of a leg or an arm; their losses in trade or at sea; their pinching hunger, or their pressing difficulties; and by these they hope to obtain the relief which they seek. Thus it is with those who rightly call upon God; they have a special message at his throne. The kingdom of heaven suffereth violence, and the violent take it by force. They who, having been the vilest transgressors, yet strive to enter in at the strait gate, and wrestle in prayer, and are in earnest about their souls, determined, at all events to find admission into that holy place, will surely succeed; while the supine, the dilatory, and the lukewarm, will fall short of that felicity. The object of prayer is the one true and living God, Father, Son, and Holy Spirit; the three divine Persons in the Deity. In the scriptures they are addressed jointly—*The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you.* Sometimes the Father and Son only are mentioned; *Now our Lord Jesus Christ himself, and God, even our Father, comfort your hearts, and establish you in every good word and work.* The method used by christians in general, and which is quite in union with the economy of redemption by Christ, is to address the Father, through the mediation of the Son by the assistance of the Holy Spirit. Through him, that is, Christ, we both, Jews and Gentiles, have access by one Spirit unto the Father. He who thus prays, honours Jesus Christ and the Holy Spirit as he does the Father; yet as the divine persons are separately addressed in the sacred volume, we may pray to each of them without being justly chargeable with idolatry. The manner of the divine existence is, perhaps the most mysterious doctrine of revelation; and it becomes us not to attempt to explore infinity, nor by searching to find out God; but to contemplate his adorable majesty with modesty, humility, and reverence. The comprehension of unity and plurality in the divine essence infinitely exceeds our powers.

In our approaches to God, we should recollect that he never hears us for our much speaking. We may not at all times be able to express what we feel, but we should be careful not to express more than we feel. *Be not rash with thy mouth, and let not thy heart be hasty to utter, any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few.* Long prayers are hardly ever so acceptable as short ones; if the language made use of is simple, clear, and comprehensive, the shorter the better.

Prayer is the offering up of our desires to God. Prayer without desire, is like an altar without a sacrifice; *Lord, said David, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt incline their ear to hear.*

The Pharisee went up into the temple to pray, but he stood by himself, at a distance from others, as though he were afraid he should be polluted by them. He affected to give glory to God, but what he said was a vain boast of self-righteousness.

The publican, standing afar off, overwhelmed with shame and self-abhorrence at the recollection of his offences against God, would not lift up so much as his eyes unto heaven, but smote upon his breast, and said, *God be merciful to me a sinner.* In these two characters we see the vast difference both of views and of feelings which exist among those who profess to call upon God, and by whom we are taught the necessity of humility before him, and that our chief errand, when we draw nigh unto him, should be to present our ardent desire for spiritual and eternal blessings.

The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise. Prayer is one of the means which keeps alive the souls of Christians; it strengthens and inflames those sparks of heavenly fire which God has placed in their bosoms, and which frequently appear ready to expire. It has an influence on their temper and conduct, and is essential to their peace. It increases in them the fruits of the Spirit, and reminds

them of their subjection to the Father of mercies. As to converse with the world has a tendency to make them worldly; so to converse with God tends to make them holy. Moses thus derived a glory which shone upon his countenance, and thus Christians obtain views of the glory of God, as it shines in his Son, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

From the London Baptist Magazine for May.

FROM A READER OF THE IRISH SCRIPTURES.

KILMAGTIGUE, March 20, 1823.

It is cause of thanksgiving to every one who knows the truth as it is in Jesus, to hear that many are brought from darkness to light, and from the power of Satan unto God. At the time I went to live at Boyle, I became acquainted with a namesake of mine; I began to read and explain the word of God, for him and his family; he and his wife paid the greatest attention. I hope the word was conveyed with power to their hearts, for they told me they would never darken a chapel door; for they find by reading the word of life, the absurdities of their former belief; they come three times a week to my house, wishing to be instructed in the one thing needful. My friend Mr. Jackman comes also three times a week, for the purpose of holding a prayer meeting, and which is pleasant to relate, we are getting many to attend, and more Roman Catholics than Protestants, &c.

I have been in the parish of Kilmagigue since Mr. Wilson went off; the Lord still works in this place. I have met with a young lad, who I hope, is a chosen vessel; he is very much on the inquiry. His brother was brought to a knowledge of the truth a few years ago; he was one of our schoolmasters; his name is Michael M'Ginty, and from his conversation, and through his exertions, the Lord has wrought effectually in his mind, whom the Lord has raised up in the stead of his brother, who is removed from the family.

A few days ago this parish priest was collecting oats. When he came to the village that Brother Harin lives in, he passed by the house, and would not go in, knowing what character he was; but Harin's brother prevailed on him, and brought him in, for the purpose of having a conversation with him. The first question the priest asked him was, Why he left the church of Rome, wherein his forefathers lived and died? I am sure (said H) if my forefathers had been allowed the liberty of reading the scriptures, there is no doubt but they would have seen the errors of that church wherein they were taught to seek life in themselves, where there was nothing but death; and to set at nought the blood of Jesus, which cleanseth from all sins." O (said the priest) you are mad; don't you know the sacrament of penance was left to us, to save us from damnation?" No, (said Harin, if we could be saved by the sacrament of penance, Christ died in vain." He grew enraged, and left the house.

This parish is in a disturbed state, in consequence of the priest being daily speaking and inflaming the minds of the people against those whom the Lord has called out from the delusions of the church of Rome. The Rev. Mr. Neligan is exerting himself in their behalf, and receiving them at his house, giving them religious instruction. Blessed be the Lord, he never left his children without a friend, both for their spiritual and temporal wants.

GENERAL ASSOCIATION OF CONNECTICUT.

From the Report of this body, which convened at Windsor on the third Tuesday in June, we learn that the churches in their bounds have not been blessed, during the past year, with such extensive revivals as at some previous periods, but religion is flourishing, and the various benevolent institutions receive increasing support. Several destitute churches have been supplied with ministers. The Domestic Missionary Society has been efficient in building up the waste places of Zion. Sabbath Schools are generally maintained in the churches, and the importance of religious instruction seems to be realized. The Foreign Mission School, at Cornwall, is gaining in prosperity and in its hold on the affections of the people. Yale College is represented as in an unusually flourishing state. At no time, since its establishment, has the system of government been more efficient and successful, or its members more numerous. A new Professorship of Divinity has been established; a professor appointed who has entered on the duties of his office; and a class has commenced a regular course of study in Divinity.

Revivals have commenced and marked with signal displays of divine grace. In Greenwich, New-Canaan, Norwalk, Fairfield and Reading, about 250 have been united to the visible church. In Sharon, 120 have already made a public profession, and the work still continues. The most powerful and interesting display of divine power has been witnessed in a cluster of towns in the counties of Windham and Tolland, where the General Association held its meeting in June, 1822. In Sommers and Tolland, about 220 have already united to the Congregational church. The work in all this region is said to have been extensive among the young; and to have exhibited undoubted marks of genuineness.

In conclusion, the Association observe: "From the word of prophecy, and from the signs of the times; we feel assured, that the God of all grace has in store for lost men more extensive blessings, than what have yet been experienced. Among the tokens for good, and the things which we would earnestly recommend to the friends of truth and righteousness, we will not neglect to mention the Sabbath morning concert of prayer, for the outpouring of the Spirit in the colleges in our country. That the members of those societies "be all taught of God," we deem of vital importance to the future prosperity and glory of the Redeemer's cause. And we would urge upon all the members of our churches, and all others, who love the Lord Jesus Christ, that they fervently supplicate the God of all grace, that he would pour out his spirit more and more copiously throughout the world; that in the praying circle, in the family, and in the closet, they would give him no rest, till he make Jerusalem a praise in the earth."

It is affirmed that the diplomatic agents of Russia and Austria, will set off at the end of the week for the same destination.

The arrival in Paris of the Charge d'Affaires of Prussia for Spain is every moment expected.

The Charge d'Affaires of Sardinia to the

To the Editor of the Columbian Star.

SWANANO, N. C. July, 1823.

SIR,

In the course of last week, I had the pleasure of visiting the settlement of Cany river, in the bounds of Cany river and Middle Fork churches. This is a part of country surrounded by large mountains, and is more remote than any other part of country within my knowledge. For three years, the Lord has been doing wonders amongst these people. In 1818, and 19, the writer of this article was through this same settlement, which then appeared indeed like one of the strong holds of Satan. But in 1820, early in the season, the Lord visited this part of his vineyard. Sinners were made to tremble, while the few scattered children of God, who had been long mourning a night of darkness, were made to rejoice, and in Cany River Church alone, were baptized 26; In Flat Creek Church 24, and in Roan mountain 15. This work was not like a shower, (soon over,) but had the appearance of a steady rain. For in the next year, in Cany River Church, were baptized 13, and in Roan mountain 17. The work having in some measure subsided in Flat Creek Church. In 1822, Grassy Creek Church was constituted with members dismissed from Cany river for that purpose. And now the good work is still going on. The people of God, are still rejoicing, and stubborn sinners made to bow to the mild sceptre of Immanuel. On last Sabbath morning, I saw the ordinance of baptism administered to three persons, amongst whom was one old man, 78 years of age. The dealings of God with this man were wonderful, but we may know from these that age is nothing with the Lord. The Rev. Messrs. Garrett, Dewees, and Stephen Mazgan are the honoured instruments of this great work, which is not characterized with any of those airy flights of passion, so common in revivals; but order, and decorum are the characteristics of those people of God. In the course of this revival, Middle Fork Church sprang up, of members from Flat Creek; and in this, the work at this time is rather most extensive. May this little cloud, like a man's hand, continue to spread, until the knowledge of the Lord shall cover the earth as the waters cover the sea, is the prayer of

J. WHITAKER.

Summary of News.

FOREIGN.

LATEST FROM EUROPE.

By the latest arrivals from Europe, Liverpool papers to the 21st, and London papers to the evening of the 19th of June inclusive, have been received.

Spain and France.—The accounts from Spain are, as usual, all by the way of France, and of course partake very much of the same character with those which have been received for the last few weeks. If we are to credit them all, the struggle in Spain is nearly over. Two bodies of the French forces are said to be marching for Seville, and were at the last accounts, 200 miles in advance of Madrid.

Bayonne papers of June 9th, as quoted in the London Courier of the 17th, state, that "the overthrow of the Spanish constitution, and the approaching dissolution of the government at Seville, are no longer problematical; anarchy and disorder threaten the Peninsula. We have already observed that pecuniary sacrifices and intrigue had triumphed over the efforts of the constitutionalists, and had introduced discord even at Seville, where the French troops are expected with impatience by the anti-constitutional party. In this state of things, it has been resolved to make the two divisions of Bourdeos and Bourbons march to Seville. They consist of 16,000 men, 4 brigades of artillery, and are provided with large sums of ready money, as they are to pay for everything, however trifling, on the route."

These divisions are preceded by 2,400 of the Faith—two emissaries of the Regency accompanying each division, and they are to re-establish the ancient order of things on the road. They are to mind the small bodies of constitutional troops on the road, and are to go to Badajos, the great object being to push on to Seville to bring the Cortes to an accommodation, or to overthrow the government. After many other remarks, it is said—"It may be boldly inferred from all the facts, that the constitutionalists do not think of opposing to the French a single mass of 10,000, if we except the brave Mina in Catalonia. On the other hand, if the French, when they reach Seville, do not obtain a speedy arrangement, or the overthrow of the government, they may be somewhat embarrassed in so extensive a line, as the national troops and partisans that have fled at their approach, may reassemble, and prove to be formidable opponents."

These divisions are preceded by 2,400 of the Faith—two emissaries of the Regency accompanying each division, and they are to re-establish the ancient order of things on the road. They are to mind the small bodies of constitutional troops on the road, and are to go to Badajos, the great object being to push on to Seville to bring the Cortes to an accommodation, or to overthrow the government. After many other remarks, it is said—"It may be boldly inferred from all the facts, that the constitutionalists do not think of opposing to the French a single mass of 10,000, if we except the brave Mina in Catalonia. On the other hand, if the French, when they reach Seville, do not obtain a speedy arrangement, or the overthrow of the government, they may be somewhat embarrassed in so extensive a line, as the national troops and partisans that have fled at their approach, may reassemble, and prove to be formidable opponents."

These divisions are preceded by 2,400 of the Faith—two emissaries of the Regency accompanying each division, and they are to re-establish the ancient order of things on the road. They are to mind the small bodies of constitutional troops on the road, and are to go to Badajos, the great object being to push on to Seville to bring the Cortes to an accommodation, or to overthrow the government. After many other remarks, it is said—"It may be boldly inferred from all the facts, that the constitutionalists do not think of opposing to the French a single mass of 10,000, if we except the brave Mina in Catalonia. On the other hand, if the French, when they reach Seville, do not obtain a speedy arrangement, or the overthrow of the government, they may be somewhat embarrassed in so extensive a line, as the national troops and partisans that have fled at their approach, may reassemble, and prove to be formidable opponents."

These divisions are preceded by 2,400 of the Faith—two emissaries of the Regency accompanying each division, and they are to re-establish the ancient order of things on the road. They are to mind the small bodies of constitutional troops on the road, and are to go to Badajos, the great object being to push on to Seville to bring the Cortes to an accommodation, or to overthrow the government. After many other remarks, it is said—"It may be boldly inferred from all the facts, that the constitutionalists do not think of opposing to the French a single mass of 10,000, if we except the brave Mina in Catalonia. On the other hand, if the French, when they reach Seville, do not obtain a speedy arrangement, or the overthrow of the government, they may be somewhat embarrassed in so extensive a line, as the national troops and partisans that have fled at their approach, may reassemble, and prove to be formidable opponents."

These divisions are preceded by 2,400 of the Faith—two emissaries of the Regency accompanying each division, and they are to re-establish the ancient order of things on the road. They are to mind the